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ABSTRACT

Providing an historical and current account of Israel's early childhood care and educational system, this report depicts a state-supported system that has emphasized, through both home and classroom techniques, early intervention for the Jewish disadvantaged and handicapped child and family. Focusing on the goals, methods, and realities of child care, the discussion describes health care clinics, day care centers, public and private kindergarten, special education, kibbutz education, Arab education, parent involvement, curriculum goals and schedules, and teacher training on state and international levels. It is concluded that published literature and observation reveal Israel's educational system as a progressive, successful, and excellent model for developed and newly developing countries. (BJD)

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PAST and PRESENT CHILD CARE in ISRAEL

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ABSTRACT

A historical and current account of Israel's early childhood care and educational systems is presented. This paper describes the goals, methods, and realities of the Mother and Child Health Care Clinic, public and private kindergarten, special education, day care, kibbutz education, Arab education, and Teacher training on state and international levels. A review of the published literature and my personal observations reveals that Israel has a progressive and successful educational system that is an excellant model for both the developed and newly developing countries.

CHILD CARE IN ISRAEL

Introduction

During a child's first 5 years of life a philosophical outlook is formed that determines the child's future goals, ambitions, and attitudes towards himself and society. Therefore, it is important that all people involved in early childhood care and education study different child care and education approaches to not only gain new ideas and insights, but to also reflect on successes, problems, and concerns of various countries.

Israel has implemented an early intervention care and education system that begins with the mother's prenatal care and understanding of child development and continues through the child's fifth year. This state supported system places heavy emphasis on early intervention for the Jewish disadvantaged and handicapped child and her family through both home-bound and classroom techniques. Education is free for the 3- and 4-year old disadvantaged and handicapped child; school is compulsory for all 5-year old children. Volunteer supported daycare, as well as the kibbutz system,

is concerned with meeting the needs of the child, family, and working mother. Arab education is based on the separate-but-equal theory because of different religious and traditional beliefs. Teacher training, a major concern of Israel, involves an intensive network of training schools and supervisors. Israel, a country with political and educational problems, has developed an early care and education system that everyone can benefit from.

Tipat Chalav--Mother and Child Health Centers

The establishment of the Tipat Chalav--publicly supported clinics for the well-baby and young child--preceded Israel's statehood. These clinics provide for both the pre- and post-natal care of the mother and child until the child reaches 3- or 4-years of age. Currently, over 90% of Israeli mothers use the clinics for on-going health guidance (Green & When, 1979; Lombard, 1971).

During the pre-natal care period, the mother receives medical attention, instruction on infant care, and learns what to expect from the newborn baby. She is attended to by nurses throughout her pregnancy; her baby(ies) is born in the hospital with a physician presiding over the delivery (Green & When, 1979; Lombard, 1971).

After the mother and baby have returned home, the nurses continue to visit the mother and baby to keep current health records on the child, provide child health care courses to the mother, and report any developmental problems to a cooperating team of physicians, social workers, and psychologists who work with both the infant and maternal care health station (Green & When, 1979; Lombard, 1971, 1973).

Consequently, the Tipat Chalav is a highly successful screening program for the early identification of developmental problems in children. Moreover, an increasing interest in the relationships between the culturally disadvantaged child and specific physical, intellectual, and health problems have prompted the initiation of new health programs to not only identify, but to also deal with the problems (Lombard, 1973).

Gan--Kindergarten

History

Since its founding, Israel has used the school system to deal with the social problems of absorption. Israel believes that early education not only has a meaningful impact on the future well-being of their citizens, but that the educational absorptions of young children is both an easier and more successful process which can only help the young child adjust to his new environment:

> The expectation that schools can aid in the solutions of the social problems is rooted in Jewish cultural tradition, which has always valued education and literacy and has seen knowledge as the core of Jewish culture. This tradition has been wedded with recent knowledge of human growth and development, which suggests that social interventions can have their greatest impact on the young child. (Nir-Janiv & Spodek, 1979, p.109)

State supported kindergartens have played an important role in the education of 3- to 5-year old children since Israel's inception into statehood. Early school attendence beginning at age 3 and 4 is encouraged for the disadvantaged child; school is free and compulsory beginning at age 5 (Lombard, 1971, 1973; Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

The history of early childhood education has been founded on the statement that "presumably, the kindergartens were expected to solve the problems, since the earlier the treatment is applied, the faster the gap is closed" (Ministry of Education, 1979). The melting-pot approach--children replace their native language and culture with that of Israel's--was implemented with the pre-1950's European Jews. Although this approach was highly successful with the European Jews, it did not work for the Middle Eastern Jews who mass immigrated to Israel during the 1950's and 1960's. These Jews believed that the Israeli kindergartens were too liberal, permissive, and in conflict with their values and traditional child-rearing practices. Therefore, a newly designed "intensive method" was applied in the transit camps and new settlement kindergartens. This method used small group teaching

techniques to place heavy emphasis on the child's cognitive development. Children were systematically taught the basic concepts of math, science, and language(s); therefore, intensive guidance of the inexperienced teachers by supervisory staff was necessary. Also, the teachers used written guidebooks to not only develop the program's educational content, but to also learn how to assist the child in acquiring new knowledge and skills. These early efforts failed because of a shortage of professional manpower (Krown, 1969; Lombard 1971, 1973; Ministry of Education, 1979).

Present Day Kindergarten Trends

The present-day kindergartens in Israel are designed to bridge the gap between the cultural, social, and economic differences found in Israel's diverse society (Nir-Janiv & Spodek, 1979). Because of this diverse society, two predominant problems exist that the Israeli educators are trying to resolve: communication and poverty. The high rates of daily immigration by Jews and Arabs contribute to both the communication and economic problems; the constant state of war and the immigration of poor people contribute to the high rate of inflation and unemployment, thus, poverty. The Ministry of Education and Culture, Early Childhood Education Division, declared in 1978 that three major gaps existed in the Israeli kindergarten society: The learning gap, the cultural-value gap, and the

personal-social gap (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

The learning gap evolved because of the existing differences between the Sabra (Israeli born and raised Jew) and the new immigrant children in their knowledge and ability to learn at kindergarten entrance. When all children began school at age 5, the immigrant children not only had to learn the language, but also had to learn the new customs and mores of the country. Thus, the immigrant children were disadvantaged (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

The complete lack of communication between the new immigrant parents and their children's teachers led to the cultural value gap. In the beginning, good-will prevailed between the parents and teachers. However, the teachers wanted the immigrant mothers to learn everything (Hebrew, hygiene, psychology, education, democracy, etc.) at once. The mothers soon became overwhelmed by the immense amount of knowledge bestowed on them; frustration and alienation developed between the parents and teachers. Concurrently, the teachers considered the seemingly unresponsive parents to be "primitive" and "uncultured." Because this antagonism grew between the home and kindergarten environment, new educational approaches were developed (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979). "Teachers began to take an interest in their parents' cultural background, parents were invited to take an active part in kindergarten life" (Ministry of

Education, 1979). Consequently, in this kindergarten environment, the parents began to talk with the teachers and children about their countries of origin, their childhood, as well as perform their traditional songs and dances. This interaction created a positive, significant shift in the total environment (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

The personal-social gap developed because of the deep frustration felt by parents in immigrating to a new land and trying to establish themselves in a new culture. This parental frustration tended to create frustration and illiteracy in their children. Often, many children did not know their names or the names of their family members. To help these children acquire a feeling of self-importance, the teachers believed that they had to find new teaching methods. New activities and materials--mirrors, puppets clothed in national costumes, painting of self-portraits and classmate portraits, and family photographic albums as a part of the library collection-- were introduced into the classroom. Also, discussions between the children and teachers about family values and life styles, as well as family cultural displays became an integral part of the program (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

Although these problems and solutions still exist, more changes have been made. Two specific changes in the Ministry's kindergarten policies have greatly influenced present-day early

childhood education. First, preference is given to education in the poorer communities in the areas of budget, programs, research, and new innovations to help the children, parents, teachers, and communities as a whole. Secondly, clearly defined goals have been instituted to not only guide the programs but to also help design appropriate methods of instruction. Consequently, teaching postions in the poorer areas have become more attractive and challenging to the good, experienced teacners. Also, within these changes the following new and challenging goals were established by the Ministry: individualization, integration, home-school cooperation, and teacher growth (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

Individualization in education and instruction helps the child develop to his maximum potential. However, the Ministry states that "the reality of life in Israel makes this goal difficult to achieve, because of our overpopulated classroom--35 children per teacher and aid" (Ministry of Education, 1979). Israel has, therefore, recruited volunteers--parents, elderly women, teenagers, and professional teachers--to assist in the classroom. These volunteers are involved in continous in-service training so that they may perform as professionals. In Israel's poorer communities, additional paid teachers are provided to help the children learn, as well as to lower the child-staff ratios. Also, the heterogeneous grouping of children within the open

education environment, found in most classrooms, helps the staff individualize the curriculum. Both the open education environment and the heterogeneous grouping is instituted by the Ministry because of their belief in the child's ability to reconstruct knowledge and to internalize learning in a meaningful way through play which stimulates the searching and exploring of the human and physical environment. This stimulation helps the child and adults around him create a learning experience, which in turn encourages individual growth. In addition, Israel promotes individualization by not establishing a single set of expectations for the children (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

The trend of integration into the kindergartens has a variety of meanings in the Israeli educational system. The integration of ages--family grouping--in most kindergartens encourages the teacher to be more sensitive to the individual child and the social milieu because it is similar to the family's milieu; it also helps the teacher recognize the child as a person rather than as a 4- or 5-year old. The integration of programs within the kindergarten balances the different curriculum areas into an integrated whole so that the child's cognitive, affective, social, and physical domains are developed in a meaningful way. However, the Ministry believes that this goal is difficult to achieve because of the communication barriers between the teacher and child. These barriers often result in a

lack of sufficient knowledge about the child's preferred style of learning and his interests. Mainstreaming the handicapped child into the normal classroom is the last form of integration. Israel believes that this form of integration not only helps integrate the child into the main stream of society, but it also strives to develop sensitivity and tolerance in normal children towards the different child and adult (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

Home-school cooperation is the continuous dialogue between parents and teachers. Parent-teacher discussion groups, daily parent-kindergarten interactions, and the establishment of community kindergartens that educate both children and their families help establish this continuous dialogue (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

Continuous teacher education--growth--is also a major concern of Israel. Therefore, an intensive system of teacher instruction and supervision has been implemented into the kindergarten program. In the poverty areas, the number of teachers per supervisor has been reduced and new models of supervision and instruction are tested and implemented into the kindergarten environment (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

Administration and Management

The administration and management of the Israeli state kindergartens is a cooperative venture between the national government's Ministry of Education and Culture, Early Childhood Division (MEC), and the municipal authority. The MEC is divided into three major types of schools: general, religious, and nonofficial (Lombard 1973, 1979; Ministry of Education, 1979). "Religious state education is distinguished from the general only in that its institutions are 'religious as to their way of life, curriculum, teachers, and inspectors'" (Lombard, 1979, p.65). The nonofficial independent schools are supervised by MEC, follow certain elements of the state curricula, and are entitled to state financial assistance. These schools are primarily those of the Aqudat Israel--the political party representing the ultra-orthodox Jew--and certain foreign Christian Missionary and Arab societies (Lombard, 1973, 1979; Ministry of Education, 1979).

The MEC is responsible for the teachers' salaries, supervision of standards, and the basic curriculum design; the school land and building, as well as the classroom furnishings, supplies, and certain non-teaching personnel are provided for by the municipality (Lombard, 1973; Ministry of Education, 1979). However, following periods of financial stress for Israel, such as the Spring 1983 Lebanese war, The Jewish All-In-One Campaign based in the United States supports the pre-kindergarten (3- and 4-year old children) programs.

In 1969, the network of MEC supervisors, working throughout the six regional divisions, included a staff of 36 field supervisors who were responsible for the supervision and in-service training of 88 classes of teachers. A large proportion of supervisory contact with the teachers is maintained through group meeting and regional training sessions because of the large number of kindergarten classroom teachers. In addition, the supervisors serve on Ministry committees that are involved with instructional problems and the development of curriculum guidelines. A national supervisor is responsible for the work and ongoing training of the field supervisors. This national supervisor visits each field supervisor bi-annually, holds monthly supervisory staff meetings, and provides opportunities for the improvement of each supervisor's skills and knowledge within a variety of settings (Lombard, 1973; 1979; Ministry of Education, 1979).

Teacher Education

In order to be a qualified kindergarten teacher, one must complete a minimum of three years of high school and graduate from a two-year college or seminary teacher program. Israel's belief that the more competent the teacher, the greater the outcome of the educational program has resulted in the previously stated ongoing in-service training and supervision, as well as lower teacher-child ratios in the poverty areas (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

To help improve the teacher's skills, new methods of supervision are being tested. One of the new methods is based on a concept of reflectivity; teachers and supervisors work together to create a better relationship between the stated goals of the kindergarten and the activities the teachers provide the children. The apprenticeship model is another new approach (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979). Teachers, who are identified by supervisors as being outstanding, serve in their own communities as teacher trainers:

> Experienced teachers in poorer areas have been released from their classrooms to work alongside these teachers, observing their techniques and relationships and testing their own ideas in a supportive environment within the classrooms of these model teachers. (Nir-Janiv & Spodek, 1979, p.4)

Furthermore, 33 Pedagogic Centres, sponsored by the Department of Early Childhood Education, provide service and continuing education for teachers, teacher colleges, workers in education, and other related persons. Twenty-seven of these centres have Early Childhood Education departments that serve all educators of kindergarten age children. Some of the many services provided are as follows: educational exhibitions, instruction in the handling and use of audiovisual equipment, subject files for teacher guidance, annotated catalogues, background books for teachers, workshops, and in-service education courses. The centre is also used for social gatherings

where educators are given the opportunity to exchange ideas, experiences, and receive guidance in solving problems and meeting needs. Guidance is given to both the individual and small groups upon request. This teacher-initiated guidance separates the centre from other teacher-supervisory interactions. The Pedagogic Centre's directress is chosen for her broad teacher experiences and her special skills and talents (Ministry of Education, 1979).

In all of the teacher training-supervisory programs, the relationships between the teacher and supervisor are changing from one of stature, to one of mutual trust, openness, and understanding (Ministry of Education, 1979).

A 1979 study by the Ministry of Education found that there were 5,400 state-run kindergartens in Israel. Within these kindergartens, 100% of all 5-year old children attended the free and compulsory kindergartens, while 97% and 87% of the 4- and 3-year old children, respectively, were in attendence. Education was and is free for the poorer and disadvantaged 3- and 4-year old children.

Kindergarten Environment

The kindergarten is housed in a building that is separate from the elementary school in both structure and distance. It may occupy an entire building or there may be two kindergartens housed within one structure. The structure itself varies from a

simple cement-block building to an ultra-modern, glass and masonary igloo, minus heating (the temperature in Israel stays fairly mild, so that the donning of a sweater keeps the children warm). The kindergartens are conveniently located in the neighborhoods to ensure the child's attendance; children and their families can walk to school (Lombard, 1973).

The interior of the typical kindergarten has a large 20 x 30 foot room, a shuttered patio, small kitchen, mini-storeroom, vestibule or entrance hall, bathroom, front patio, and lots of outdoor play space. The large room is used for structured and free play activities, while the shuttered patio is often used for block play. A wide variety of outdoor equipment, as well as manipulative materials are available for the children's use both indoors and outdoors (Jasik, 1976; Lombard, 1973).

Curriculum

The kindergartens are in session from 8:00 a.m. to 1:00 p.m., six days a week--Sunday through Friday. The curriculum is formulated by state policy; the immediate curriculum goals are to provide the children from various socio-economic backgrounds with the social and educational skills necessary for integration into the mainstream of society and for successful first grade entrance. However, the physical, mental, linguistic, social, and emotional development of the child is given more emphasis than the school readiness skills (Jasik, 1976; Ministry of Education, 1979).

During the school day, the children are involved in free play activities, as well as individual and group activities. Large group activities are alternated with free play activities; individual and small group needs are met during free play time. A large portion of the day is spent outside--except in the months of December through February when the weather is rainy and cold--with activities such as painting, drawing, story telling, problem solving, woodworking, etc. being carried on both inside and outside (Jasik, 1976; Ministry of Education, 1979).

The individual curriculum areas of language arts, music, art, social studies, math, and science are taught similar to the methods used in the integrated (open) classrooms found in the United States and England; the language arts programs could be compared to the English as a Second Language program. This method of teaching a new language (Hebrew) to children is used because in an average kindergarten more than 60 languages may be spoken, with some children speaking more than two languages. Therefore, the children receive little formal Hebrew instruction (Kolumbus, 1979; Krown, 1974; Shaw-Cliat, 1982). Opportunities for language development are abundant:

> Cozy corner with pillows, rugs, and earphones encouraged listening in a comfortable and inviting setting. In many classrooms teachers had selected large, intriguing, colorful pictures to stimulate language. Music played an important part in the kindergarten programs we observed. Teachers encourgaged a great deal of singing and creative movement. As they came to school, children checked in by placing their name tags in the proper place on an alphabet board. Puppets were used as an outgrowth of

children's natural activities (Shaw-Cliat, 1982, p.106-107).

Social studies is taught through unit themes that focus on the children's familiar surroundings and the use of their senses. The dramatic play areas--the housekeeping and hospital areas are permanent--encourage the children's social development and give them opportunities to talk about and role play familar situations. Art activities are used not only for creative purposes, but to also lead the children into problem solving situations when the teacher questions the child about his creative endeavors (Kolumbus, 1979; Krown, 1974; Shaw-Cliat, 1982).

Creative thinking, inquiry, problem solving, observation, the acquistion of social skills, and a common language (Hebrew)--through creative-free play--are the essential elements found in Israeli kindergartens (Kolumbus, 1979; Krown, 1974; Shaw-Cliat, 1982.) The children learn by playing and interacting with their peers and teachers. Because of the homogeneous grouping, both children and teachers act as role models for the development and practice of newly acquired skills and knowledge. This style of learning stresses independent activity and self-expression through free-play and creative activities. Group activities--celebrations, festivals, field trips, and singing--not only orientate the children towards large group social interactions, but also help the children accomplish a

personal orientation to the culture (Jasik & Lombard, 1973; Lombard, 1971).

However, a great deal of variability exists among the preschools depending upon the individual teacher's focus and interests, the schools orientation, and the needs of the children. The disadvantaged, poorer child may be taught by direct instruction, e.g. dramatic play (Lombard, 1973; Shaw & Cliat, 1982).

The typical kindergarten day, as described by Lynn Jasik in Early Years, is as follows:

7:40 a.m.--Dani's teacher, Adina, arrives, after a long commute by bus. She greets the children already assembled with a smile and a shalom, boker tov (hello/peace, good morning). The children continue to play out-of-doors, while teacher goes inside to make last-minute preparations for the day.

8:00 a.m.--"Adina's Gan" (Israeli kindergartens acquire the name of the teacher in charge) officially opens. The children file in. Those wearing jackets stop to hang them up on the porch. (A simple space-saving device--an easel-type stand, with hooks on either side and shelves above (for caps) and below (for boots)--substitutes for the wall of cubbies familiar to American early ed teachers.)

The day starts informally. The children greet each other and their teacher and then each is free to investigate anything in the room that attracts him--a book, perhaps, or maybe the interest center teacher has set up. (Every gannenet maintains a display area designed to stimulate thinking and curiosity. The center, for example, might focus on a seasonal theme, a regional event or a particular cognitive skill.)

8:20 a.m.--It's meeting time. Thirty-five children--their chairs in a U-shape arrangement--gather for attendance-taking, recording the weather, noting the date on the calendar, sharing mutual interests. Today, Dani has something special to contribute; another episode in a continuing saga of the antics of his new puppy. He delivers the story in a combination of Hebrew and body-English and even Rolli, who speaks only French and Turkish, seems to get the message.

Adina uses the meeting time, too, to launch a discussion about a proposed field trip. The kids participate eagerly, each in his own way, in the stirring up of a conversational tossed salad that's liberally spiced with exotic language and accents. (Adina says that, despite the diverse cultural backgrounds of her brood, eventually-- through common experiences and careful nurturing--each child will develop a feeling of belonging (to classroom and community), a strong sense of self and (impossible as it seems at the moment) a fluency in the new language.)

8:45 a.m.--Each child selects what he wishes to do from an inviting variety of possibilities--table games, math manipulatives, puzzles, teacher-made games, blocks, creative art, etc. During the next 90 minutes, Adina's assistant, Hana, will work as needed with various children and groups of children. So will Adina, except for the 30 minutes she will spend working intensively with six children on math, science, and language. (Tomorrow, during the same time slot, she'll work with six different children; the next day, with six others; and so on, so that by the end of the week each child in the class will have had such special attention.)

10:30 a.m.--Cleanup, washup.

10:45 a.m.--It's snack time, and 35 hungry kids show remarkable control. Only after all are served and words of thanks are offered for the food, does everyone dig in. The diggings obviously please our hero, Dani--there are oleo-spread bread, tea and crisp finger vegetables before him, but not for very long. (Other typical snack-time offerings: cheese, fruit juices, fresh fruit.)

11:00 a.m.--A whole-group get-together (This sometimes precedes the snacking). Today teacher uses the time to reinforce a lesson on matching attributes. When it's Dani's turn, he does a fine job of selecting from a varied collection those geometric shapes that have something in common. (Adina sometimes uses this time block for introducing new concepts--size, time or quantity, for example--or to let the children view an appropriate TV show.) This session ends with a group singsong.

11:30 a.m.--Everyone piles into the out-of-doors, which Adina (like all gannenets) uses as an extension of her classroom (only from December-February is the weather in Israel likely to be rainy and cold.) And so it is that, along with the more or less expected (climbing; gardening; wheel toy, sand and water play, etc.), the visitor sees a lot going on outside--painting, drawing, woodworking, storytelling, scientific investigations, etc.--that most American educators would tend to think of as inside stuff.

12:30 p.m.--Cleanup and reorganization time. The children help return equipment to the right places, and then, there is some bathrooming and tidying up, though there is nothing compulsive about any of this.

12:45 p.m.--Indoors, the children gather for day's-end activities. Today, there is a poetry-sharing session, but it could very well have been a story-reading, a singing session and/or a discussion of plans for tomorrow.

1:00 p.m.--Amid cries of shalom, l'hitraot (literally, peace, but in essence, goodbye, see you), the kids head toward home. Dani and others who live close by go off on their own, but some of the children wait for mothers, grandmothers, older brothers and sisters, etc. Informal exchanges between teacher and parents or parent representatives end the day in a friendly, personal way. And so, Adina's Gan officially closes for the day.

1:00 - 2:00 p.m.--Adina and her assistant take stock, tidy up, exchange observations about children, note progress (and setbacks), make plans for tomorrow, and in short, do the kind of things teachers all over the world do at the end of their working day. (p.22-23)

Special Education

Siach--special education--is an early intervention program that identifies and treats children with learning disabilities, behavioral problems, physical difficulties, and other exceptionalities, as well as helps these children overcome their difficulty(ies) before elementary school entrance. Children whom the classroom teacher suspects are not properly functioning are referred to the local psychology department. At this department a decision is made about the child's individual program and school placement (Ministry of Education, 1979; Shaw & Ciiat, 1982).

Both the psychology department and the kindergarten system use a variety of approaches to help the special education child. A special education consultant may visit the classroom and work with the child for approximately one hour, twice a week or the normal teacher-child ratio may be lowered by both increasing the staff with the addition of a special education teacher and an extra aid, and lowering the number of children in the classroom. Thus, the special education and kindergarten teacher, plus two aids, will work with 5-to-8 handicapped children and 22-25 nonhandicapped children. Most often, the handicapped child is mainstreamed into the usual play-learning activities with the nonhandicapped children; special time is allotted for the handicapped child to work with the special education teacher in individual and/or small group activities (Shaw & Cliat, 1982).

Within the classroom environment, both staff and children, as well as parents, use practical methods to assist the handicapped child in the nonhandicapped environment. These methods include using the hands to direct a hearing impaired child, as well as peer assistance and tutoring for the minimal brain dysfunction child. Parents also become involved in the child's education; they are taught special skills and activities to use with their child in both the school and home environment (Shaw & Cliat, 1982).

In researching the effects of mainstreaming the handicapped child, the Ministry of Education found that regular children

benefit from their experiences with the special child by developing an attitude of tolerance, understanding, and acceptance towards not only the handicapped child but to all handicapped people (Ministry of Education, 1979).

The special education teacher is an experienced kindergarten teacher who has received additional training by the Ministry. She is an essential member of a team--consisting of the classroom teacher, psychologist, social worker, nurse, and para-medical professional--who work with both the child and parents. This team meets when necessary to re-evaluate the child's progress and decide upon future educational needs. The typical special education consultant, not the special education teacher, works with approximately 14 children in several kindergartens. After four years of operation, there are over 150 teachers working with approximately 2,000 children throughout Israel (Ministry of Education, 1979).

Preliminary program results show that 60% of the treated children enter into the regular first grade; 15% continue in the regular school but in a small classrrom; 5% are assigned to special education classes; and the remaining 20% repeat kindergarten (Ministry of Education, 1979; Shaw and Cliatt, 1982).

Parent Involvement

Parent involvement (home-school cooperation) is considered to be crucial to successful education in Israel. Three new methods of creating and fostering dialogue between parents, teachers, and children have been implemented into the educational system during the last few years, in programs known as Kedman, Parent Visitation Program, and MILO.

The main goals of the Kedmah, the parent-teacher discussion group, are to teach the educators how to learn from parents and to boost the parents' self-confidence. By listening to and learning from parents how they interact with their children, the educators not only become more flexible in their thinking, but also become more sensitive and appreciative of the children's and parents' special needs. Also, in boosting the parents' self-confidence, both the parents and teachers become more fully aware of their personal worth (Ministry of Education, 1979). Dr. Nehama Nir, founder of the Kedman project in 1972, stated that the goals of the project are:

1. To foster the "positive self-concept" of parents in general and of the disadvantaged parents in particular, and to awaken in them the awareness of their educational role.
2. To arouse in the kindergarten teacher sensitivity to the educational and evaluative interaction between the parents and their children based on the socio-cultural backgound of the home.

3. To enrich the teaching program in the kindergarten with material which illustrated the diversity of cultures among the communities of Israel.
4. To create a widespread movement which will establish parent circles and discussion groups for the promotion of dialogue between teachers and parents on a footing of complete equality. (Ministry of Education, 1979)

These parent-teacher discussion groups are informally held at the kindergarten during the evening hours. Although the teachers lead the discussions, both parents and teachers talk as equals. Some of the topics that the parents may discuss are as follows: (a) their concerns in the education of their children; (b) their methods of solving problems with their children; (c) their cultural values; (d) their attitudes toward kindergarten; (e) their conceptions of what is important for their children to know and learn; and (f) their personal background as children. Thus, parents and teachers benefit from other parents' experiences and the parents begin to feel like wothwhile, secure, and successful human beings (Ministry of Education, 1979).

In 1979, there were 300 parent-teacher discussion groups operating throughout Israel, mostly in the disadvantaged areas, with 6,000 parents participating. In addition, more than 17 courses in leading and participating in discussion groups were offered to over 300 teachers (Ministry of Education, 1979).

In the Parent-Visitation Program, parents--in the role of aids-- visit the kindergarten daily to work with small groups of children. These parents assist the teacher by teaching the children basic math and science concepts, reading stories, showing pictures, and playing instructional games with the children (Ministry of Education, 1979).

MILO--community center--is the surname for the community kindergarten in poverty areas that teach both the child and her family. The kindergarten age child, her parents, and siblings learn together through a variety of creative material and cultural activities; this program concentrates on literature, art, and music activities which provide both enjoyment and enrichment. For example, illiterate parents may learn to memorize stories to tell to their children while older siblings may use the facilities' materials and attend the cultural activities. Professionals, whose main concern and function is to train parents to work more effectively with their children, staff the centers (Ministry of Education, 1979; Shaw & Cliatt, 1982).

The Ministry of Education and Culture's Early Childhood Division's report on "Kindergartens in Israel" listed five major concerns regarding present and future education in Israel. These concerns are as follows:

1. Because of the community approach to the rapidly developing early childhood educational system, a need exists for cooperation between the many disciplines and

institutions--medicine, nutrition, health, social work, mental health, education--that are involved with the children. These institutions need to develop new structures to support cooperation; the practioners need to learn how to communicate with each other and work together for the child's best interest (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979). However, team-work of this kind must be planned and experimented with in the schools for the very young, as well as continued throughout all levels of the educational system (Ministry of Education, 1979).

2. There is a lack of continuity and coordination between the kindergarten and primary schools because they work as separate entities. Sequential programs, methods, and goals need to be agreed upon so that the primary schools can make greater use of the child's kindergarten experiences (Ministry of Education; Nir-Janiv & Spodek, 1979).

3. The possible implementation of reading and writing in kindergarten is another major concern. Israeli educators fear that teaching these skills to the kindergarten child would not only transform the kindergarten into a first grade atmosphere where children would be evaluated by reading scores, but would also deprive the children of the opportunity to play and be involved in creative activities

and experiences. Consequently, Israel wants the kindergartens to remain as an informal institution where children are provided with a foundation for later instruction in the basic skills (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

4. Because of a lack of funds, new educational technology is rarely used in Israel. Educational television, tape recorders, camera, and film projectors, which have recently supplemented the teacher's work, are expensive and opportunities to use this equipment are limited.
5. The recruitment, selection, preparation, and continued development of teachers is another major concern. The questions currently being asked of teacher development are: (a) what is the best training site for teachers of young children--the seminar workshops, college, or university; (b) what are the best criteria for screening and selection of teachers; and (c) what is the best method to train teachers (Ministry of Education, 1979; Nir-Janiv & Spodek, 1979).

These concerns will be responded to by the state of Israel in the days ahead (Nir-Janiv & Spodek, 1979). "As a vital, living, vibrant institution, the kindergartens of Israel will continue to evolve as they address these and other concerns" (Nir-Janiv & Spodek, 1979, p.105).

Alternative Kindergarten Programs

A variety of alternative programs have been established in Israel to meet the educational needs of the disadvantaged children and their families. During the early 1970's, the Israeli government became increasingly concerned with the specific problems found in the disadvantaged communities. The Prime Minister's Committee on Children and Youth in Distress along with the NCJW Research Institute, in 1974, recommended the formation of a cabinet committee that would deal with social policies and programs concerning the disadvantaged people. In 1975, the Ministry of Education submitted its Welfare Program to the newly formed cabinet. The main goal of this program was to channel concentrated resources into selected areas of the country where the population is severely disadvantaged. The Welfare Program was approved by the Israeli cabinet in the fall of 1975 (Green & When, 1979).

Within the Welfare Program, it is the responsibility of each selected community to choose and implement projects from the Programs' "package of selected projects." The following programs are a part of the project package.

HIPPY

HIPPY--Home Instruction for Pre-School Youngsters--was developed in 1968 by Dr. Avima Lombard, senior research associate, NCJY Research Institute, and Abraham Tannebaum, Teachers College, Columbia University, U.S.A. The program, based

on the Star Project in the United States, is designed to facilitate the acquisition of basic cognitive and language skills of culturally disadvantaged children, as well as raise the mother's awareness of her role as an educator (Green & When, 1979).

The main thrust of the program is to help the disadvantaged mother or substitute family member educate her pre-school child at home. This is accomplished through a series of specially prepared programmed materials covering a three year period. Specially trained para-professional from the immediate community work with the mothers to show them how to work constructively with their children (Green & When, 1979).

The mothers are trained to work with their children in three main areas of functioning: formal language, sensory discrimination, and problem solving. The formal language lessons involve the reading of simple, commercially prepared story books to the child, followed by the adults questioning the child about content detail, vocabulary, and concepts. These newly learned concepts are then reinforced through games and exercizes. The sensory discrimination skill lessons evolve around visual, auditory, and tactile experiences; special emphasis is given to the child's ability to identify and discriminate between stimuli. Problem solving entails the child's ability to list attributes of objects or ideas, as well as sorting, matching, and grouping these objects or ideas. During these lessons, the child is

encouraged to ask questions if he does not understand. Each activity lasts from five to ten minutes; during each day the mother teaches the child two different units (lessons) from two of the three intellectual functioning areas (Green & When, 1979; Lombard, 1971).

Over the three year period, the activities change in emphasis. During the first year, ten units of instruction are worked on during a one week period with the activities overlapping each other to reinforce the child's learning and understanding. The materials are increased in difficulty during the second year; in the final and third year the week's activities are designed to allow the child to determine the order and pace of his work. A weekly program packet, which includes instruction sheets for for the mother and work sheets for the child, is distributed to the mothers throughout the three year period (Green & When, 1979). In the chapter on HIPPY from Green & When's book Research in Action, 1979, they describe the program materials:

> The mothers' instruction sheets were detailed, including the actual words to be used in the activities. They employed both pictures and text and were color-cued to simplicity, especially for mothers whose reading skills were limited. (Chapter 2, p. 24)

The mothers in the HIPPY program are brought together with the para-professional at a community center on an every other week basis. The mothers discuss common problems, voice personal

opinions, encourage each other, and learn the week's program materials. During the alternate weeks, the para-professional visits the mother's home to not only give the mother and child individual instruction, but to also present the mother with new materials and review the previous material in the child's absence (Green & When, 1979; Lombard, 1971).

Research by the NCJW Research Institute shows that both the paraprofessionals and the mothers are influenced by the project. The majority of para-professionals have expressed a desire to further their education and have stated that their current child-rearing methods have been influenced by HIPPY; the mothers view themselves and their family as educators (Green & When, 1979).

Because of the success of this project, there currently 16,000 children, in more than 100 locations throughout Israel, enrolled in HIPPY.

Hippy is a combined effort of the Ministry of Education, local authorities, and the NCJW Research Institute for Innovation in Education. Funding is provided by the Ministry through its Welfare Program budget. The local authorities hire a local, institute-approved coordinator; the para-professional aids are selected by the local coordinator. These aids, chosen from their indigenous community within the same social class as the mothers, are not only familiar with the population they serve but also act as role models. The NCJW is responsible for the program content, professional training and supervision, and overall program

coordination. A national director, who is an institute member, administers the state program and acts as a liason between the Institute and the people in the field. Regional coordinators train, supervise, and coordinate the local projects (Green & When, 1979).

HATAF

HATAF--Home Activities for Toddlers and Infants--is a two-year program for 15-36 month old children and their mothers. Developed in 1972 by the NCJW Research Institute and based on the HIPPY model, this program's main objective is to influence the intellectual growth of the child by focusing on the mother-child interactive process. The Research Institute believes that during the interactive process the mother's awareness of her importance in the role of a socializer is stimulated, while the child's skills and attitudes are developed. Green and When describe the model's methods of stimulating the mother's awareness of her importance as both a socializer and educator of her child:

> Specific attention is directed toward the following: an understanding of the abilities and limitations of the child at various stages of development (attention span, skills, and role play); the need for verbal interaction with the child; the need to be encouraging and provide positive reinforcement; the need to use a variety of techniques when playing with the child; and finally, the importance of using these skills and attitudes in the context of the child's daily routine activities-during meals, when dressing, when going for a walk and in play situations. (1979, p.31)

This program, like HIPPY, is based on pre-planned activities for the mother and child. These developmental activities serve as a vehicle for the motherchild interactions and stimulate the child's sensory-motor development and language acquisition. The activities must be fun and utilize either materials found in the home or inexpensive commercial toys and books that are provided by the project. However, participating families contribute a small monthly fee for the purchase of materials (Green & When, 1979).

Families of Afro-Asian origin are identified from the Tipat Chalav files for participation in HATAF. These families must then meet specific requirements. The parents must have completed 8 to 11 years of schooling and have one child approximately 14 months old at the time of intake. Also, the local project coordinator visits the home to decide if the family should be accpeted in the program and explains the program's goals to the mother, describes the mother's role, and notes the conditions of the home, the mother's willingness to cooperate, and the general development of the child (Green & When, 1979).

Upon acceptance into the program, project families are visited by para-professional aids that serve as both a model and guide. In addition, these aids support the mother in her new role as a child educator. Thus, the aid must be responsive to the individual diiferences found in the mothers and children, as well as to the sensitivities involved in entering another's home.

The aid also observes and provides feedback to the project staff on the success of the activities and the responses of each mother and child to the program (Green & When, 1979).

Therefore, because of the aid's responsibilities, effort and time is invested in the search for women who can successfully fulfill the role. Potential candidates are recruited on the basis of recommendations by the Mother and Child Health Care Centers and kindergarten teachers. The recruits are usually non-working mothers who have 11-12 years of schooling, are upwardly mobile, and sufficiently close to the target population. The aids can then identify with the target population's needs. Once the recruits are accepted, they are visited and observed in their homes by the project coordinator prior to selection. If they are selected, the new aids attend an intensive orientation course before participating in field work. On-going weekly supervisory sessions with the coordinator on a group and individual basis, plus special written materials, help the aid better understand her role (Green & When, 1979).

The aid visits the families assigned to her once a week during the child's first year in the program. She suggests activities and encourages the mother to both participate and eventually assume the central role of educator. Guide sheets are given to the mother that explain the value of various activites and offer suggestions for variation and expansion. During each home visit the aid reviews the previous week's activities and

discusses the difficult, simple, and more pleasurable aspects of her experiences with the mother. The aid also plays with the child to observe any progress in the mastery of the target skills. In addition to working with the aid, the mothers and project coordinator participate in a montly meeting to discuss general child-rearing practices and share the experiences and problems they have encountered with their children, e.g. jealousy, fears, sleep problems, toilet training. In the second year of the program the families are visited every two weeks in the home situation. On alternate weeks, the mothers meet in group sessions to: (a) review their child's responses to the program; (b) prepare activities for the coming week; and (c) discuss educational topics that are related to specific learning activities. Such educational topics may include how to select appropriate books for children, the importance of dramatic play, and how to use the kitchen as a learning place (Green & When, 1979).

Toy Libraries

Toy libraries have been initiated throughout the country. Their main goal is to develop the child's social and intellectual skills through play. Parents of children through the second-grade attend a ten-week course where they are taught the educational value of playing games; the parents are also provided with games to take home for their family's use (Green & When, 1979).

A research study by the NCJW Research Institute in 1975 stated that althought the toy libraries created a great deal of enthusiasm, they had little significant influence on the academic performance of the children and made no appreciable differences in the mother's view of herself as an educator. Because of these findings, the researchers have suggested a re-examination of the program's goals and structure (Green & When, 1979).

Educational Television

In 1978, the NCJW Research Institute became actively involved in the formation and presentation of an instructional television program for parents. This program focuses on the methods a family can use to deal with their everyday educational problems in the family setting. Attempts are made to help families with children ranging in age from infancy through 6-years old to live more productively by discussing various childhood topics. Some of the topics discussed are imagination, self-concept, and sibling rivalry. Field discussion groups for parents who have viewed the program and wish to share their opinions with other parents supplement the television program. Counselors are hired to coordinate the discussion groups and distribute program packets consisting of the television script and related material. These materials are designed to encourage the parents to become involved with the program's issues in the home setting, without the counselor's assistance (Green & When, 1979).

Step-by-Step

Step-by-Step, a children's game, is an outgrowth of the HIPPY program materials created by Dr. Lombard and Mrs. H. Levy. This game emphasizes learning through play and is designed to expand the 3-to-6 year old's knowledge of counting, recognizing shapes and colors, and solving the problems found in the skills used during game playing, e.g. throwing dice, scoring, taking turns (Green & When, 1979).

The alternative programs, which began with 48 "Home Instructed" participants, have mushroomed into a variety of national projects involving thousands of families. The NCJW Institute's work in developing these programs has not only contributed to the development of Israeli society, but has also contributed to the future integration of children from disadvantaged families around the world (Green & When, 1979).

Private Kindergarten--Gan

A recent Ministry survey declared that approximately 9,000 private kindergartens are operating in Israel. However, Dr. Nehama Nir-Yaniv (this name is also translated Nir-Janiv) stated that this figure is an underestimate because: (a) the majority of private kindergartens have no government contact and were not included in the survey; and (b) a large percentage of 2-year old children attend kindergarten. The Ministry discourages children attending kindergarten under the age of 3, so Dr. Nir-Yaniv

assumes that more kindergartens are operating for the 2-year old population (Majteles, 1977; Ministry of Education, 1979).

Many deficiencies are found in the private kindergarten system with the majority not meeting the Ministry's educational standards. One reason for these problems is that government regulation was not required until 1979. In 1969, Israel passed a law that required Ministry supervision of all private kindergartens. However, this law did not become entirely effective until 1979. During this interim period, Israel's lack of educational funds caused additional problems. In 1976, only 2 1/2 supervisors were funded to oversee all private kindergartens that voluntarily requested Ministry supervision. These supervisors not only visited the kindergartens, but also prepared a curriculum handbook and organized training courses.

Although the law has become effective, problems are still found in the areas of trained staff, physical accommodations, and child-teacher ratio. The adult caregivers may be either seminar-trained teachers or well-meaning but inept grandmothers. Little teacher-child interaction is seen or heard--children are often belittled or ignored; discipline is usually a form of child retaliation. The centers are typically housed in either an apartment living room or two rooms of a single family dwelling with a 50:1 child-teacher ratio. Children spend the majority of time in unsuperivsed parks, which are used by the kindergartens for recreational purposes. The children are rarely involved in

educational activities (Majteles, 1977; Ministry of Education, 1979).

The kindergartens are open from 8:00 a.m. to 12:00 noon, Sunday through Friday. The majority of mothers enroll their children for enrichment purposes and do not work. Some working mothers do enroll their children for enrichment purposes and then hire a caregiver--meapelet--for the afternoon hours (Majteles, 1977).

Althought Israel's private kindergartens are plagued with problems, there is hope for the future.

Meonot Yom Day--Day Care Centers

History

Daycare centers, like the kindergarten centers, preceded Israel's statehood. However, with the creation of the state, the previously established centers were not only maintained, but further developed to meet the social, educational, and economic needs of the children and parents (Ministry of Education, 1979).

The present centers in Israel are run by private volunteer organizations with the educational support of the state government. The Ministry of Education and Kibbutz movement have recently begun to develop a program of shared knowledge between the town daycare centers and the kibbutz children's homes. Regular meetings are held where the people responsible for the centers can exchange ideas and information (Ministry of Education, 1979).

The non-profit organizations that support the daycare system are as follows: Wizo, the General Women Zionist World Organization; The Organization of Religious Women; Moetzet Hapoalot/Irgun Imahot Ovdot, the Working Mother's Organization; and Na'amat, the Movement of Working Women and Volunteers. These organizations serve over 50,000 children, including the kibbutz children. The Na'amat, Wizo, and Organization of Religious Women serve approximately 35,000 children--23,00 children belong to working mothers and 12,000 children are social cases--in over 630 centers; the Moetzet Hapoalot/Irgun Imahot Ovdot serve over 22,000 children in more than 425 centers (Majteles, 1977; Na'amat; Ministry of Education, 1979).

Although these centers are nonprofit organizations, the children of working mothers pay a sliding fee tuition. The social cases receive special treatment and usually do not pay a fee (Majteles, 1977; Ministry of Education, 1979).

Most centers are open nine hours a day, from 7:00 a.m. to 4:00 p.m. and serve children from 3 months to 3 1/2 years old. The children receive full care during these hours, including meals and educational activities. The centers are equipped with both didactic and physical equipment for the child's use (Majteles, 1977; Ministry of Education, 1977).

Na'amat, Wizo, Organization of Religious Women

The Na'amat, Wizo, and Organization of Religious Women's daycare centers serve as both social and educational institutions. Their goal is to answer the needs of the working woman and welfare mother by providing care and education for children (Majteles, 1977; Ministry of Education, 1979).

There is a criteria of acceptance into these centers and each center must accept a percentage of social cases. The criteria that must be met by the families includes one or more of the following:

1. children from single parent families.
2. children from low income families.
3. children from mothers of preferred professions: production workers, nurses, policewomen, army women, teachers, doctors, etc.

Although this criteria appears to be strict and regulated, children of mothers from all professions are usually found in the centers (Ministry of Education, 1979).

Center employees include a director, a group of specialized nurses (metaplot), and auxiliaries, as well as kitchen and cleaning personnel. Job training programs are held for all levels of employment. The centers are permanently and closely supervised by both educational and organizational people. These supervisors are responsible for the proper functioning of a regional group of centers (Ministry of Education, 1979).

The centers are housed in attractive facilities located in either a separate neighborhood building or factory area. The centers located on factory grounds allow the mothers to visit their child(ren) during the mid-day breaks.

Parent involvement consists of three parent meetings plus holiday parties during the 12 month center year. Parents are also encouraged to donate junk materials for art projects and to contribute home-made materials (Majteles, 1977).

The child-teacher ratio usually more than meets the Ministry of Education's standards. The majority of centers have a 19:2 ratio for children 1 1/2- to 2 1/2-years old and a 25:2 ratio for 2-to 3-year old children. Children older than 3 years are within the Ministry's approved ratio of 35:2. In case of an emergency, the cook and security guard work with the children to help keep the ratio at normal levels (Majteles, 1977).

Moetzet Hapoalet/Irgun Imahot Ovdot

The two goals of the Moetzet Hapoalet/Irgun Imahot Ovdot daycare centers are to encourage women to join the labor force and to compensate for the social disadvantages experienced by some Israeli families. Approximately 51% of the children's mothers are working, 41% attend for social reasons, and 8% are children of new immigrants who attend language courses in the same centers (Majteles, 1977).

Parents are charged for the daycare services on a sliding fee scale according to the mother's, not the father's, salary. A mother making an over-average salary pays approximately 15% of her income for full-day daycare. The Ministry of Labor pays the fees for low-income mothers, while the social cases are paid for by the Ministries of Social Welfare and Immigrant Absorption Fund (Majteles, 1977; Ministry of Education, 1979).

Children from different socio-economic backgrounds may attend the same center. However, since the centers are divided by geographical boundaries, some centers are predominately lower or middle class (Majteles, 1977).

Daycare in these centers begins a half-hour later than most of the centers, opening at 7:30 a.m. instead of 7:00 a.m. The children eat three meals, take naps, and play during these hours; kindergarten age children are provided with a certified kindergarten teacher and classroom which operates from 8:00 a.m. to 1:00 p.m. daily (Majteles, 1977).

The daycare centers in Israel provide for the needs of the entire family. The close supervision of the centers ensures that both the child's educational and social needs will be met.

Kibbutz Children's Homes

History

The Kibbutz, like the kindergartens and daycare centters, has existed since pre-state Israel. It was designed to become a

vehicle for national, social, and educational aims that would establish a secure and viable cultural settlement in an underdeveloped country, secure itself from hostile neighbors, and root itself into the barren swampy land. The kibbutz was also designed to produce a socialistic utopian society of true equility and collectivism where mentally and physically healthy children could be raised--free from the mental sufferings experienced by the diaspora Jew and the capitalist proletariat society (Marcus, 1971).

Althought many young people are leaving the kibbutz society for various alternatives, the kibbutz is adapting to change by allowing for more freedoms, personal possessions, private homes, and alternate child rearing techniques.

There is no pure form of the Israeli kibbutz, but there are four main kibbutz movements. These movements have different political-philosophical approaches that vary from orthodox religious to atheist, from left to right political orientation, and from small communities (400-500 people) to larger communities (2,000 people) (Marcus, 1971). The physical location of the kibbutz also plays an important role in determining the political-philosophical approach; the kibbutz located in a war zone (border areas) will be more protective of their children, often housing them in bomb shelters while the inland kibbutz may decide to allow the children to live with their parents.

"In the kibbutz cooperative, mutual partnership and responsibility extends to the individual life of the member" (Marcus, 1971. p.69). Because the kibbutz functions as a democratic society, the community determines all aspects of community life, including individual and family needs and priorities. Major decisions are made in community meetings; smaller committees-- education, work, social, etc.--make secondary decisions. Consequently, each adult kibbutz member is directly involved in the raising and education of all children (Marcus, 1971).

Administration and Management

The collective kibbutz movement has professional central committees that not only give guidance but also set organizational standards for each kibbutz. The educational committee has set standards for the following areas: (a) requirements for the training of child care workers; (b) maternity leave regulations; (c) working hours for mothers of infants; and (d) building plans for the children's houses. The result of these recommendations and the individual kibbutz recommendations is an interweaving of direct democratic procedure and professional competence in child care (Brandwine, 1976; Marcus, 1971; Spiro, 1967).

The main educational goals of the kibbutz movement are summarized as follows:

1. Attainment of physical and mental health
2. Integration with the child and adult societies
3. Attainment of fully developed individuation
4. Fostering of intellectual and artistic growth
5. Provision of rich content study for all up to the age of 18
6. Attainment of economic intelligence and work efficiency
7. Attainment of satisfaction in belonging to the children's home and kibbutz community
8. Critical adherence to ideas, mores, aspirations, life models, and obligations of kibbutz life (Marcus, 1971, p. 74)

Joseph Marcus states that certain goals are given higher priority: the fulfillment of emotional needs of the child, including closeness and attachment to the consistent family, educators, and peer groups; the development of the ability to differentiate and classify people--people ar not good or bad, love me or hate me, but are simply different; the achievement of socialization in a framework of multiple socializing agents that allow for a lowering of ambivalence toward certain restricting social agents, e.g. toilet training, inhibition of aggression, and development of social relationships; and encouragement of motor, cognitive, and general intellectual development (Marcus, 1971).

Kibbutz Homes--Infant, Toddler, and Kindergarten

In some kibbutz's the children progress through a series of houses within the kibbutz community. The following description is one of many alternatives to raising children, and is based on the belief that rearing children within their own peer group from birth, along with parent and sibling interaction, is most beneficial to the child.

The first 18 months of the child's life is spent in the infant home. Between the fourth and seventh day after birth, the mother returns home and the infant immediately begins his life in the infant home. At first the mother takes an active part in the feeding, washing, playing, and general caring of her child; gradually, she begins to turn some of these functions over to the infant nurse. Simultaneously, the infant nurse teaches the inexperienced mother how to care for her child while the more experienced mothers act independently of the nurse's guidance (Marcus, 1971).

The infant home is a separate building with 5-6 rooms and 3-5 children per room. The house is arranged so that one nurse is responsible for each group of infants. Usually, one nurse and a helper stay with the same group of children throughout infancy. The mothers, fathers, and siblings visit the child often to help with the caretaking. After the first few months of life, the infant is taken to the parent's room for family afternoon get-togethers--shaat bilui, hour of fun (Brandwine, 1969; Golubchick; Marcus, 1971; Spiro, 1967).

At 18 months the infant is transferred to the toddler house. If the children receive a new nurse (metepelet), the old nurse remains with the children during the transitional period—until the child becomes attached to the new nurse. The new nurse is now responsible for all of the child's care (Marcus, 1971).

The toddler home is separate from other buildings and has units for groups of 4-8 children. There are usually two groups of children per house with a 7:3 child and care worker ratio. Each grouping has its own bedroom, dining room, playroom, shower-bath, covered balcony, and open playground (Marcus, 1971).

The children have a wide selection of materials and play equipment that focus on developing motor skills and free expression through play. Socializing processes, such as toilet training, are often accomplished through group settings; the children are encouraged to emulate one another without direct pressure being placed on an individual child. At approximately 1 1/2-years old, the nurse gradually begins to toilet train the child and encourage the child to dress and play independently (Marcus, 1971).

The daily schedule includes not only individual and group visits to various areas of the kibbutz to see new things and visit parents and friends, but also provides time for peer and adult interaction. Children are given ample time to play; large group activities during the day include story telling and singing (Brandwine, 1969; Marcus, 1971; Spiro, 1967).

Parents visit with their child(ren) at home for 2-3 hours each afternoon. They then return the child to the toddler home where the caregiver or parent(s) feed him supper and put him to bed with the accompaniment of a lullaby or story (Marcus, 1971).

The 4-7-year old child lives in the kindergarten house. The exact age of entry and the forms of kindergarten vary within the different kibbuz movements, and to some extent within each kibbutz. The average kindergarten grouping is 13.3 children to 4.4 staff (Marcus, 1971).

There are two main types of kindergartens--the comprehensive mixed age kindergarten of the Kibbutz Hameuchad Movement and the separate age group kindergartens. The separate age kindergartens are divided into the nursery kindergarten for 3-4 year olds; the junior kindergarten for the 4-5 year olds; and the senior kindergarten for the 5-7 year olds (Marcus, 1971).

The transition from the toddler to kindergarten house is accomplished by either integrating the entire group at one time with a new nurse (the old nurse may stay during the transitional period), or by combining two groups of 4-year old children for several months, and then adding a third group (Marcus, 1971).

The typical kindergarten home is similar to the toddler home. There are bedrooms with 3-4 children per room, a dining and kitchen area, play room, work room, covered balcony, and large yard with outdoor play equipment. The house is well-equipped with gymnastic equipment, bicycles, sand and water equipment, and art-handicraft materials (Marcus, 1971).

Both the comprehensive mixed-age and separate-age group kindergartens are based on three principles: (a) the child is provided with a variety of rich experiences in the kindergarten and kibbutz environments where children receive directed experiences and explanations by the kindergarten teachers and other kibbutz members; (b) the child is encouraged to direct his own play and complete the activity; and (c) the child becomes involved in directed group learning experiences that stress physical and cognitive skills. The freedom to create is often the dominant motto in the kibbutz. Children are provided with plentiful equipment and materials-- crayons, paint, wood scraps for building, etc.--and a large part of the day is devoted to creative endeavors (Marcus, 1971). "...in many places a child may even be permitted to continue with his creativity during mealtime or some other organized activity" (Marcus, 1971, p.87) The directed group learning experiences, which are included in the children's program for the first time, include gymnastic and rhythm lessons, story and song lessons, and in the final year, the basic concepts of reading and arithmetic. The teachers lengthen the time spent in directed activities gradually because the children are not used to them (Marcus, 1971).

The following is a description of the Infant, toddler, and kindergarten home schedule as described by J. Marcus in Early Child Development and Care:

Infant Home Schedule

5:00-6:0o Mother comes for first feeding, changes diapers.

5:30-6:00	Metapelet arrives; helps prepare bottles, assists nursing mothers, change bedding, etc.
6:00-9:00	Nap
9:00-13:00	Mother--second feeding bathes child plays with child Metapelet--takes children outdoors in pens
13:00-13:30	Mother--third feeding
14:00-16:00	Nap--supervised by metapelet or assistant
16:00	Parents--change clothes, take child to their room.
18:00-19:00	Mother or Father returns infant for bottle feed and puts to bed.
19:00-22:00	One of the group's parents watches over the group till the nightwatch (female) arrives.

Toddler Home Schedule

6:30-7:30	getting up, getting dressed, playing in courtyard (up to 2 years in a playpen, and then unrestricted).
7:30-8:oo	all eat breakfast around the table. Smaller children are helped by metapelet.
8:00-11:00	free play in the courtyard while metapelet tidies up followed by a walk with the metapelet.
11:00-12:00	shower and indoor games, lunch.
12:00-15:00	afternoon rest.
7:00	free play, indoors, as child pleases.
17:00-19:00	supper and visit with parents and siblings.
19:00	bedtime

Kindergarten Home Schedule

6:30-7:30	Getting up, washing, morning gymnastics and breakfast. older children make their own

	beds and help lay the table. staff eats with children and free conversation is allowed during meals. the children help clear the table and clean up.
7:30-8:00	Preparation for play in the courtyard, with staff helping children to set up equipment.
8:00-9:30	Outdoor work and play, with informal supervision and guidance. children help tidy up toys and tools.
8:00-9:30	Outdoor work and play, under informal supervision and guidance. Children help tidy up toys and tools.
9:30-10:00	group session with teacher telling story. Group singing, etc--so called "concentration hour".
10:00-11:30	Informal activities indoors, or walk around kibbutz or surrounding area.
11:30-12:00	Small children continue informal activities, while older children have a second group session designed to teach various elementary skills.
12:30	lunch and break.
13:30-15:30	Rest period.
15:30-18:00	Free indoor activities or visit to parents' rooms, with kindergarten teachers instructing the parents how best to use this time for preschool teaching.
18:00-19:00	Supper and bedtime. The children are put to bed by parents who are guided or helped by the staff.

Joseph Marcus states that most kibbutz educators believe that additional goals and expectations are found in the "mixed kindergarten" grouping. The following goals were stated by one of the educators:

1. The older children feel their relative size and maturity.
2. The younger children see that they themselves will grow like their older friends--as happens in a family with many children. They no longer need see themselves only in the light of their own age peers, and this widens their concepts.
3. Age integration enhances the learning of tolerance.
4. Age integration enhances the acquistion of patience in a more natural way (i.e. by waiting and doing things for each other, and not just being told by an adult).
5. Children learn to be kind to one another.
6. Children receive language stimulation from each other. Older children often teach the younger ones--they will say "say it this way".
7. Kindergarten is not simply an educational institution whose task is to prepare a child for school, but it is a way of life. The mixed kindergarten provides for fuller integration into the life circumstances, gives the child opportunities for individual, group and creative activities. (Marcus, 1971, p.88)

The kibbutz group care and collective education goals, along with the kibbutz child rearing attitudes generally stress a combination of intellectual and emotional development within an atmosphere of individual and group life. The high degree of communication between parents and educators contribute to the

continuity of attitudes and expectations among the child's different caregivers.

International Teacher Education

History

The Mount Carmel International Training Centre for Community Development (MCTC) was founded in 1961 to promote and assist educational development in newly developing countries. In the same year, Africa's interest in Israel's achievements and the important role that women played in their country's development prompted an Israeli sponsored international seminar on the role of women in development; 66 women from African, Asian, and Mediterranean countries attended. These women, after six weeks of observation and diliberation, recommended the establishment of the present educational centre for women in Haifa (Ben-Zvi, 1981).

At the time of the centre's emergence, Israel was still coping with problems similar to those of the emerging countries--eradicating illiteracy and disease; providing for essential community services; and developing agricultural systems and resources. Israel was, and still is, experiencing successes and failures that the country is willing to share with others (Ben-Zvi, 1981). "In this context, MCTC offered the opportunity for women from the emergent states to acquire training that would enable them to enhance community services in the countries (Ben-Zvi, 1981).

During the first ten years of the Centre's existence, courses were offered to women whose opportunities for learning in their own country were limited, and the need for trained women was in great demand. In 1970, with the realization that women's advancement and involvement in economic life was often dependent on males, MCTC began to accept male paarticipants. A profitable result of the coeducational environment was that women realized that they were equal to men educationally; thus, they not only gained confidence and a feeling of equality, but also became less inhibited in expressing opinions and in proposing practical action in community matters. Men also discovered that women were not inferior to them-- as they had been raised to believe (Ben-Zvi, 1981).

The Centre currently offers courses in community development, early childhood education, handicrafts, and adult education, as well as sponsors international seminars and special programs. In 1981, there were 3,243 participants from 106 countries with 713 participants involved in early childhood education (Ben-Zvi, 1981).

The Centre is staffed by specialists from the University of Haifa, who also supervise the courses, and visiting professionals. Other institutions--community centers, urban and rural settlements--give valuable cooperation to the centre (Ben-Zvi, 1981).

To ensure its effectiveness, the centre constantly evaluates its educational programs through follow-up participant surveys and staff course reports. These evaluations have a three-fold purpose: (a) to determine the value of the courses and the advantages gained by the participants; (b) to determine the extent to which former participants are able to implement their training and knowledge in their work; and (c) to discover new developments, current problems, and future training needs (Ben-Zvi, 1981).

Early Childhood Education Course

The Early Childhood Education course, which is in great demand, is designed to increase the participants knowledge, skills, and competence in teaching and community development. In community development, the participants examine and analyze methods to: (a) introduce new innovations, improvements, and change in their country; (b) understand the people they are working with; (c) learn and understand the indigenous traditions, customs, and status of women in their community; and (d) learn the roles of different community development agencies and the necessity for cooperation between them. The specific courses on early childhood education, theory, and practice of kindergarten teaching and supervision, stress the physical, mental, emotional, and creative development of children, as well as parent involvement in kindergarten education. The participants also

learn how to plan, organize, and implement a classroom curriculum (Ben-Zvi, 1981).

The classroom atmosphere is informal and casual with instruction given in either English, Spanish, or French, depending on the participants. The individual courses are presented through lectures and discussion groups; after the lecture or discussion, the teachers visit various institutions to observe the concrete application of the theories discussed. Open exchanges of ideas and experiences, plus the studying of specific cases the participants have brought with them from their countries, give additional reinforcement to what they are learning (Ben-Zvi, 1981).

With the conclusion of major course studies in Israel, the participants and teaching staff proceed to another developing country for a month long field-work experience to practice the methods they have studied and prepare a plan of improvement. This experience not only reinforces their studies, but also gives them confidence in their ability to activate community work. The teaching staff benefit by either reknewing or becoming acquainted with the students' communities and the conditions confronting these students (Ben-Zvi, 1981).

Another of the centre's functions is to produce materials for the participants to use in their home country. Is It Tomorrow Yet? by Elinor Schulman Kolumbus, is a handbook for educators of 3-5 year old children. It is designed to be used as

a curriculum guide for young children and as a reminder of what children are--their capabilities, limitations, ambitions, frustrations, sadnesses, and joys. The centre has also developed a series of training programs focusing on the education of young children. These training programs consist of slides and written materials that can be used with both adults and children.

Mina Ben-Zvi, director of the MCTC Centre, defines the results of the program:

> What the students have learned at the Mount Carmel Centre, what they have seen in Israel and above all, their devotion and dedication to their work, will contribute to the progress of their societies. (Mount Carment Centre Brochure, 1981).

Arab Schools

The Israeli government is aware of the need to preserve the traditions and cultural lifestyles of the Arab community. Therefore, the Ministry of Education has respected the demands of the Arab community by establishing a separate educational system that provides instruction in the Arab language and honors the traditional Arab celebrations (A Commitment to Children, 1977).

History

The history of Arab education in Israel has been one of conflict and often turmoil. In 1949, when the Israeli Knesset (parliament) passed the Compulsory Education Act for all 5-year old children, the Arab sector was required to make "concomitant

sociological adjustments and changes." Many Arab teachers had left the state and Arab educational materials were hostile to the existence of the state of Israel; some of the Act's goals were nationalistic and required extensive studies of the Jewish Bible and history that led to an identity conflict in the Arab community. Also, local authorities were responsible for the school building and the enforcement of the Education Act, but most Arab communities had no local councils (Bernstein-Tarrow, 1980). The concept of separate-but-equal as an objective of the educational system guarded the cultural uniqueness of the city but did not close the qualitative gaps between Arab and Jewish sectors (Berstein-Tarrow, 1980). However, Israel did not believe that this was a major problem because they were more concerned with national security and the pressing needs of the disadvantaged Jewish immigrants (Bernstein-Tarrow, 1980).

As a result of the 1967 Six-Day War, additional Arab territory came under Israeli administration (Bernstein-Tarrow, 1980). Several new large and disparate groups of Arab children needed to be educated. These groups were the Jerusalem, Golan Heights, and West Bank Arabs (Ministry of Education, 1979).

Aong with the education of these Arab communities, Israel realized that they also needed to educate the Israeli Arabs who account for 18% of Israel's total population. The Moslems, Christians, Druze, and Bedwin religious sects are the Israeli-Arabs. Most of the Christians and all of the Druze live in

either the central agriculutral region or alongside the Galilee Christians; the Beduins, a nomadic sect of approximately 8,000 people, live in tents throughout the Negev (the Israeli government encourages this sect to build permanent dwellings in suitable desert areas but they have not been too effective) (Ministry of Education, 1979).

Present Day Arab Kindergartens

The Israeli-Arab children do not enter kindergarten until the age of 5. Their curriculum is similar to the Jewish curriculum taught in the Jewish kindergartens with the exception of Jewish history and religious orientation (Ministry of Education, 1979).

The Arab public kindergartens are usually attached to the elementary schools and are supervised by the elementary school principal. The cost of the materials and facilites are shared by both the Israeli government and the local authorities (Bernstein-Tarrow, 1980).

However, most Arab parents who are able and willing to pay tuition, send their children to private Chirstian Arab schools. The children at these schools often do not receive adequate education because the schools do not need to meet the 1969 Inspections of Non-Official Institution Law. Many schools do not qualify for a license (Ministry of Education, 1979).

The Ministry of Education provides the Arab handicapped children with special education classes in their public kindergartens. In the large urban schools, there are self-contained classrooms for the mentally retarded, hard-of-hearing, and visually handicapped children. Resource rooms are used in the smaller communities for the handicapped child (Bernstein-Tarrow, 1980).

Because of a three-fold increase in the Arab population in Israel, from 160,000 in 1948 to 577,00 in 1978, the Board of Education was forced into putting unqualified teachers in the classrooms. These teachers were offered courses during their yearly vacation time to assist them in passing the required teacher certification exams (Bernstein-Tarrow, 1980). In 1957, the first Arab training college was established by Israel with 42 students enrolled during the first program year; by 1967 there were 360 students. This increase in students prompted Israel to open another Arab training college in 1977. In the same year, both colleges had approximately 500 students for a total of 1,000 Arab students. Eventually, three more training classes were established in the Jewish colleges to certify kindergarten and lower primary teachers. The first class of Beduin trainees have recently graduated and returned to the Negev to teach (Ministry of Education, 1979).

East Jerusalem Arab Education

Education for the East Jerusalem Arabs has improved during the last 15 years. Between the period of the Six-Day War in 1967 and the annexation of East Jerusalem to the municipality of Jerusalem (Israel), the top Arab school administrators retained controls of their schools but reported to the Israeli Ministry. These schools functioned with their own teachers, administrators, and methodology. However, with the annexation, changes were made: 5-year old children attend compulsory and co-educational kindergarten; textbooks are evaluated and material hostile to Israel is deleted; children from kindergarten through the sixth grade use the same curriculum and statement of goals as the Israeli Jewish schools. On the other hand, children in grades seven through twelve are given a choice betweeen the Israeli or Jordanian curriculum (Bernstein-Tarrow, 1980).

Israel does not offer kindergarten programs for the 3- and 4-year old Arab child. Programs for this age group are either privately owned or under the direction of the Arab religious organizations. Daycare, which is run by volunteer organizations in the Jewish community, is desperately needed because the majority of Arab mothers work (Bernstein-Tarrow, 1980).

Golan Heights Arab Education

Education in the Golan Heights district, which is not annexed to Israel, is technically under the direction of the Military Governor. But in practice, the Israeli Director of

Education on the Golan Heights is responsible to both the Military Governor and the Ministry of Education (Bernstein-Tarrow, 1980).

The Druze and the Muslims, who populate the Golan Heights, have adopted and accepted the Israeli educational system. Prior to Israel's take over, these people had been educationally neglected by the Syrian government; since the take over, teachers and students have more than doubled and the system has been "Israelized"--although Israel has tried to staff the schools with teachers from the local community (Bernstein-Tarrow, 1980).

The kindergarten system is similar to the Israeli Arab's system; there are no public schools for the 3- and 4-year old child and the kindergartens are attached to the elementary schools. The educational goals and curriculum are also the same. The materials and facilites are currently being paid for by the Israeli Ministry, but an attempt is being made to encourage the acceptance of community responsibility for the educational materials and facilities (Bernstein-Tarrow, 1980).

West Bank Arab Education

The West Bank Arab schools appear to be put in a holding pattern by the Israeli government because no one is sure how long the schools will remain under Israel's control. Nevertheless, Israel has contributed large sums of money to operate the schools, delete textbook material that is destructive to the

state of Israel, improve school instruction, and add school libraries and teaching aids. Although there are no long range planning goals, Israel has also upgraded the teaching staff and begun to develop a feeling of Arab community responsibility (Bernstein-Tarrow, 1980). Bernstein-Tarrow states that this is "a difficult task when seen as a hostile occupying force" (1980, p. 93).

The West Bank is divided into the six administrative areas of Bethlehem, Jerico, Hebron, Ramallah, Tulkarm, Jenio, and Nablus. The Arab Director of Education serves as the Education Officer for the six divisions. Four Israeli inspectors, who report to the Military Governor, are directly responsible for the six areas. For the most part, the present educational system duplicates that of the previous Jordanian system (Bernstein-Tarrow, 1980).

The Israeli government contributes to 50% of the cost of new buildings; the other 50% is raised by the local authority through taxes, educational fees, and financial assistance from the Jordaninan government. Because the local authorities do not always accept the responsibilty for sharing the costs, there is a considerable difference between the facilities and services available in the villages, large towns, and cities (Bernstein-Tarrow, 1980).

The educational objectives are derived from the Jordanian philosophy of Education. Bernstein-Tarrow states that the

following objectives are available in more detail in the curriculum guides for each subject:

1. Providing good, faithful citizens.
2. Developing an understanding of the environment in its natural social, and cultural aspects, graduating from the local area to the country as a whole and all human communities.
3. Developing the main skills of verbal expression, reading and mathematics.
4. Fostering of individual growth--physically, emotionally, and socially.
5. Raising the health level of the individual and the group.
6. Raising the standard of recreation and all aspects of public arts in Jordan.
7. Raising the economic standard in the country. (p. 90)

The curriculum and teaching styles have not been changed by Israeli rule, but remain under the Jordanian guidelines. The curriculum is structured to teach the children so that they can pass the Jordanian matriculation tests necessary for admission to the Arab colleges (Bernstein-Tarrow, 1980).

The teachers are trained in either one of three West Bank Seminaries or in the neighboring Arab state schools. There is also an in-service training program for the unqualified teachers who replaced the teachers that fled in 1967 (Bernstein-Tarrow, 1980).

The West Bank Arabs, like other Arab communities in Israel, do not have public kindergartens for the 3- and 4-year old child. The Moslem and Christian community organizations, however, are trying to provide programs that meet the needs of the working Arab woman (Bernstein-Tarrow, 1980).

Although there are problems, Israel is trying to assist the West Bank occupants in upgrading their educational system. "The resolution of the political situation will, in and of itself, be a major milestone towards the solution of education problems" (Bernstein-Tarrow, 1980, p.93).

Problems exist in the Arab-Israeli educational system because of the continued battle between the Arab countries and Israel. It is extremely hard, as well as expensive, to implement a stable educational system when there is a constant threat of losing the land. Israel is trying to upgrade the educational level of the Arabs by not only promoting education, but also by financing and sharing the responsiblity of educating the Arab sector.

Conclusion

In conclusion, Israel has been able to provide a unity of purpose and clarity of values between both the state and volunteer supported child care agencies. Because early education is seen as the key to educating the family and integrating them into Israeli society, Israel has been able to not only change its

concerns and educational methods to meet the populations current needs but also devote a large proportion of their resources to children. Therefore, Israel's educational system has become a model for all countries to follow.

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